HOME MISSION BULLETIN

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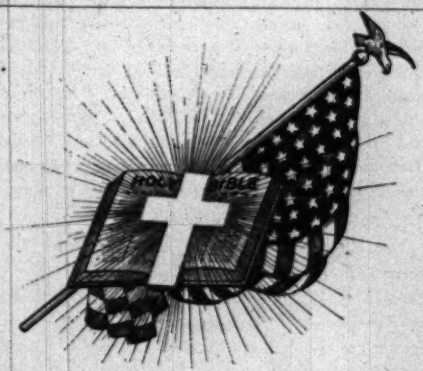


"From the cross the radiance
streaming
Adds new lustre to the day."

The Bible and the banner; Wherever they go, there go light and liberty.

Appeals to piety and to patriotism are proper. This land is God's long-preserved gift to us to be possessed and controlled for Him.

"IT IS ours to be either the grave in which the hopes of the world shall be entombed, or the pillar of cloud that shall pilot the race to its millenial glory."

—Alexander Hamilton.

"How will the majestic figure about to become the largest and most powerful on the stage of the world's history make use of his power? Will it be instinct with moral life in proportion to its material strength? Is this new revelation of power upon the earth to prove a blessing or a curse? May Heaven avert every darker omen, and grant that the latest and largest growth of the great Christian civilization shall also be the brightest and the best."

—W. E. Gladstone.

"We live in a wonderful era. Our trusteeship is a large and sacred one. We must not be unfaithful to our high mission or falter before its high responsibilities, nor must we permit pride or might or power to taint our motives and lead us from the plain paths of duty or divert us from the sacred principles of liberty."

—President McKinley.

"We stand at the opening of a period when the question is to be settled decisively, though the issue may be long delayed, whether Eastern or Western civilization is to dominate throughout the earth and to control its future. The great task now before the world of civilized Christianity, its great mission, which it must fulfil or perish, is to receive into its own bosom, and raise to its own ideals those different civilizations by which it is surrounded and outnumbered—the civilizations at the head of which stand China, India and Japan.

"If our own civilization is becoming material only, a thing limited in hope and love to this world, I know not what we have to offer to save ourselves or others. Our own civilization less its spiritual element is barbarism, and barbarism will be the result of those who assimilate its material progress without imbibing the indwelling spirit."—Capt. A. C. Mahan.

"The New Mediterranean."

A WRITER on the Quarterly Review, of England, forecasting the destinies of America, says that to Americans "the Mediterranean, seen from a distance of over three thousand miles, shrinks to a Dead Sea, with deserted Spain and Africa, poverty-stricken Italy, and half barbarian Hellas lying stranded around it, their part in the movement of mankind over, their charm grown chiefly artistic or antiquarian, and their influence on the western hemisphere absolutely null. As for the German Empire, it is land-locked, necessarily stay-at-home, and crushed under its military burdens. France is an anarchy; Austria is a geographical expression. The only powers which seem to have youth left in them are colonizing England and mediæval Russia. Neither of these immense monarchies can fairly be deemed the rival of America; each, as time goes on, will become more and more a steadfast friend to her. And the new Mediterranean, where these three Powers meet, and which is no Dead Sea, but alive with great and growing commercial navies, must we not discern it in the Pacific Ocean, extending as it does to the shores of India and Australia, no less than to those of Eastern Asia? In this most astonishing and unexpected way has the balance of the world's history been shifted from one side of the globe to the other."

America's Supremacy.

"AMERICA cannot be prevented in any case from attaining, at some period during the twentieth century, the industrial leadership of the world. She is already the first coal and iron producer, and possesses incomparably richer resources of both than we do. The vast scale of her business undertakings is accompanied by the most minute ingenuity in detail. She has everything she requires within her own frontiers. With the largest amount of the best material, the greatest army of workers to manipulate it, the most distinctively mechanical genius that has ever characterized a nation, and the most colossal development of the combined driving power of capital and ability that has ever been developed—America seems destined to the inevitable attainment of a supremacy in production as overwhelming as Niagara."—Fortnightly Review, January, 1901.

The Momentous Encounter Here.

"AT LAST the issues are joined. The momentous encounter will tell whether Christianity is stronger than the flooding tides of immigration, than the machinations of the Pope, than the appalling ravages of the saloon and the brothel, than the countless fierce and hardy antagonists that are seeking the nation's overthrow. Christianity herself is on trial—she will never have a fairer chance. Numbers, wealth, intelligence, social standing, manifold resources are on her side. She is trying to win the most unprejudiced, open-hearted, clean-skinned, clear-brained people on the face of the earth. If she cannot triumph here, where on earth can she triumph? "If she has run with the footmen and they have wearied her, then how can she contend with the horses?" If she cannot save free, enlightened, hopeful America, how can she save ignorant, vicious, besotted Asia? What is the matter with Christianity that it stands impotent and vanquished? The advocates and champions of Christ's religion are under the most solemn obligation to push evangelizing agencies to the utmost. We must lay the bases of our undertaking in America. A wise interest in foreign missions compels a boundless zeal for home missions. The battle lost at home, our cause is slain abroad. Christianity failing in America, it is irretrievably doomed in Africa and Asia."

—E. B. Hulbert, D.D., Chicago, Ill.

INDEPENDENCE HALL, PHILADELPHIA.

Independence Hall.

THE Declaration of Independence was adopted by the Continental Congress in Independence Hall, Philadelphia, July 4, 1776. This hall, which was begun in 1732 and completed in 1741, was occupied as the Pennsylvania State House in 1735. Its tower was built in 1750. The Constitutional Convention also met here in 1787, and in September of that year sent to the State Legislature copies of the Constitution for ratification. On March 4, 1789, the Constitutional Government went into effect, George Washington taking the oath of office in New York City, which was then declared the capital of the United States.

On "the glorious Fourth" it is fitting that we find fresh inspiration at the early fountains of freedom, at Faneuil Hall and Independence Hall. Rich historic associations centre there.

Our Prayer.

GOD be merciful unto us and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy; for thou shalt judge the people righteously and govern the nations upon earth.

Let the people praise thee, O God; let all the people praise thee Then shall the earth yield her increase; and God, even our own God shall bless us.

God shall bless us; and all the ends of the earth shall fear him.—PSALM 67.

INSCRIBED on the old "Liberty Bell" in Independence Hall were these words: "Proclaim liberty throughout all the land unto all the inhabitants thereof."

"I REGARD the work of the American Baptist Home Mission Society as of inestimable value and importance. The opening of the twentieth century calls for larger contributions to its treasury than we have ever yet made. The cause of Christ in our own land has equal claims with the cause of Christ abroad."— Augustus H. Strong, D. D., President Rochester Theological Seminary.

A Year's Survey—April, 1900-1901.

I. What the American Baptist Home Mission Society did last year.

1. It maintained, wholly or in part, more than a regiment of missionaries and teachers, *viz.*, 1,199.

The 956 missionaries who generally were ordained preachers reported 1,954 churches and out-stations under their care; also 1,197 Sunday schools, with an enrollment of 82,557; 81 churches organized; 4,006 persons baptized and 5,537 others received by letter and experience; 7,695 Bibles and Testaments, and 1,655,794 pages of tracts distributed. They reported 294,566 religious visits and 97,739 sermons preached.

2. It maintained wholly or in part, 25 schools for the colored people and 3 for the Indians, with a teaching force of 243 and an attendance of 5,388 in the former and 453 in the latter, a total of 5,841. Of these, 431 were students for the ministry. The religious character of these schools is evidenced by the reported conversion of 291 students.

3. It aided in the erection of 57 church edifices; 43 by gifts only, 9 by loans only, 5 by loans and gifts. With accommodations averaging 230 for each, provision was made for congregations aggregating about 13,000 persons, besides the same number in Sunday schools.

4. It was actively instrumental in effecting a unification of discordant organizations in Indian and Oklahoma Territories and ushering in a new order of things in our denominational activities there. In New Mexico, a territorial organization has been effected in affiliation with the society.

5. It increased its force and made substantial advance in Eastern Cuba and in Porto Rico.

6. It was instrumental in the erection of several commodious and well equipped school buildings for the colored people, especially at Richmond and Atlanta.

II. Where its work was done.

In every State and Territory of the Union, with three minor exceptions; in the Canadian Dominion; in four States and the Federal District of the Republic of Mexico; in Eastern Cuba and Porto Rico. In the New England States there were 43 missionaries; in the Middle and Central States, 64; in the Southern States, 215; in the Western States and Territories, 830; in Canada, 8; in Mexico, 20; in Alaska, 2; in Cuba, 9; in Porto Rico, 8.

The schools for the colored people are in 13 Southern States, the higher institutions generally being in large cities.

Churches were aided in the erection of houses of worship in 20 States, Territorial Provinces and the Republic of Mexico. Of the whole number, 42 were in the West.

III. For whom it has been done.

For about 14,000,000 dwellers in the West and for the untold millions to come.

For about 22,000,000 of foreign birth and extraction from the Atlantic to the Pacific. Twenty nationalities are represented in our home mission work.

For more than 260,000 Indians; chiefly, however, among those in Indian and Oklahoma Territories. For about 1,500,000 Spanish-speaking people in Porto Rico and Eastern Cuba. For the more than 13,000,000 of Mexico. For nearly 10,000,000 of the colored people.

IV. Why it was done.

In the West: Because the West should be possessed for Christ; because there the forces of evil are powerful; because young and weak churches cannot support pastors and build chapels without help; because it is the duty of the strong to share the burdens of the weak; because the fruitage of missionary work there is an assurance of yet richer harvests; because its rapid growth in power and its relations to lands across the Pacific demand energetic measures now to bring it under Christian influences.

Among our foreign populations: Because enormous numbers are utterly ignorant of the way of salvation through Christ alone, without Mary, priest, penance and purgatory; because other multitudes, nominally Protestant, are religious formalists without spiritual knowledge or life; because others, still, are atheists and anarchists, and because Providence has thrown these twenty millions into the very lap of American Christianity, as it seems, for their evangelization, and because God has honored our work in giving us about 75,000 converts from these peoples.

Among the Indians: Because they are principally pagans in our own land, and so have a first claim upon us; because they are peculiarly dependent and in need of Christian guidance, and because among the civilized tribes in former years and among the Blanket Indians in recent years missionary work has been greatly blessed.

Among the Chinese and Japanese: Because these Oriental heathen here are easily accessible and responsive to Christian kindness; because hundreds have already been won to Christ, and because converts returning to China and Japan are effective workers there.

Among the colored people: Because of their poverty, inexperience and peculiar lot and conditions they have been and are dependent upon our aid to provide Christian schools for the training of capable leaders; because the increase of Baptists among them from 400,000 in 1865 to 1,800,000 in 1900 imposes upon us special responsibility for their Christian development; because the products of this tillage have abounded unto the glory of God, and because of the bearings of this work upon the evangelization of Africa, whither several missionaries from these schools have already gone.

Among the Mexicans: Because its people generally are adherents of a low type of Roman Catholicism, multitudes being semi-pagans; because doors of opportunity are open throughout the Republic; because Gospel victories already won are prophetic of greater triumphs, and because the paramount responsibility for Mexico's evangelization rests upon us as next-door neighbors.

Among the Cubans and Porto Ricans: Because having largely rejected an obnoxious Romish priesthood the people are remarkably ripe for the Gospel as attested by thronged congregations at evangelical services; because their emancipation from civil tyranny is merely preparatory to their religious emancipation, and because this work must be done wholly by us, to whom they look for leadership in things temporal and spiritual.

For America altogether: Because it is not half evangelized and is assailed by demoralizing influences; because its marvellous energies and resources should be won for Christ so that the world may be more quickly won for Him.

V. What sum was expended?

For missionaries' support, $211,710.63.

For teachers and incidental expenses of schools, $103,965.44. For construction and equipment of school buildings, $147,297.77, most of this being designated for these purposes.

For church edifice work, loans, $6,924.75; gifts, $16,440.12.

Total disbursements for all purposes, including payment of debt, $633,542.46.

VI. Whence it came?

From the New England States, $162,988.56, of which $68,666.66 was from one bequest. Contributing churches, 570; total churches, 1,041.

From the New York and Northern New Jersey district, $247,814.83, of which $60,000 was from one person, for general purposes and for church edifice work, and from the same source $120,141.77 for school buildings and equipment; contributing churches, 645; total churches, 1,068.

From Pennsylvania, Southern New Jersey, Delaware, Maryland and District of Columbia, $27,754.05; contributing churches, 560; total, 896.

From Michigan and Ohio, $18,796.97; contributing churches, 378; total, 1,078.

From West Virginia, $2,098.77; contributing churches, about 350; total, 637.

From Indiana and Southern Illinois, $13,464.53; contributing churches, 641; total, about 1,080.

From Northern Illinois and Wisconsin, $16,338.31; contributing churches, 291; total, 752.

From Minnesota, North Dakota and South Dakota, $3,718; contributing churches, 100; total, 420.

From Iowa, Kansas, Nebraska, California, Oklahoma and Indian Territory, $11,784.66; contributing churches, 463; total, about 1,400.

From the Pacific coast, $4,630.67; contributing churches, 112; total, about 500.

Income from permanent funds, $21,426.51; from annuity funds, $17,784.01.

Sundry receipts from other sources added to the foregoing make aggregate receipts, $689,910.71.

VI. What of the Needs of the Fields?

In the West: "The call for missionary work is growing louder and louder. It is estimated by railroad men that 150,000 people settled in the Northwest last year. Many are from the Eastern States, but thousands are from Europe, particularly Scandinavians, Finns, Germans and Russians."—O. A. Williams, D.D., Superintendent of Missions, Minn.

"In North Dakota the tide of immigration has risen higher than at any time since the early days in Dakota Territory. New mission fields must be occupied at once. There has been a large increase in South Dakota also."—T. M. Shanafelt, D.D., South Dakota.

"In Oregon there are 146 towns, with a population from 500 to 1,000, in only 31 of which Baptists are represented; also, several cities in which they have no organization.

"Alaska continues its rapid development, and the opportunities for the establishment of new centres of evangelical effort continue to multiply."—C. A. Wooddy, D.D., Superintendent Missions, Oregon.

"In Western Washington population is increasing at an unprecedented rate. There is an imperative demand now in the religious interests of Washington."—Rev. W. E. Randall, Washington.

"More than a hundred new churches could have been organized, with a membership of from twenty to forty each, with every prospect of becoming strong, self-supporting bodies in a few years if money could have been provided to aid them in the support of their pastors and securing places of worship."—N. B. Rairden, D.D., Superintendent Missions, Omaha.

"With a population of more than 400,000 and a large territory soon to be opened for settlement, it is hardly possible to describe the needs of Oklahoma."—Rev. L. L. Smith, Oklahoma.

"In New Mexico opportunities and destitution seem to be multiplying faster than we can meet them with our limited means. New railroads are being built, new towns springing up, new mission fields are appealing for aid, and Satanic forces are active."—Rev. George H. Brewer, New Mexico.

"In Kansas new cities are springing up where three years ago were pastures. This is due largely to the discovery of rich mineral resources and of abundant natural gas fields. About twenty county seats and fifty more promising fields have no organized work."—Rev. E. B. Meredith, Kansas.

"In Idaho it is a perplexing question how we can care for the field without more men and more money. Nearly all of our missionary pastors are now in charge of from two to three churches."—Rev. L. G. Clark, General Missionary.

"Immigration is pouring in upon us. Trains from the East are crowded with homeseekers. New towns are springing up and new doors of opportunity are opening to our work every month. But our resources are utterly inadequate to meet the demands of our work."—Rev. A. M. Allyn, General Missionary, Eastern Washington.

"In the mountain regions of Arizona the developments in mining, lumbering or grazing interests, and in the valleys the success attending the raising of fruits and grains is attracting many from every part of the country. If Baptists are to hold a leading place among the religious denominations in this Territory it is positively necessary that the work be greatly enlarged at once."—Rev. C. T. Douglass, General Missionary.

"California is a great open field, and with the present trend of civilization and commercial activity toward our Golden Gate, its importance can hardly be over-estimated."—Rev. E. R. Bennett, General Missionary.

"At Ponce, Porto Rico, since February we have been worshipping in a large warehouse which would accommodate 400 people if we only had seats for that number. On many occasions we have had from 350 to 400 present, a large proportion of whom were forced to stand through the services."—Rev. A. B. Rudd.

VII. What Cheer?

Words of cheer come from our workers everywhere. Decided progress is evident. Here are a few extracts from their reports:

"Our State is being packed with Romanists and Lutherans, who are buying our farms, and there is, consequently, a weakening of our rural district churches, but on the whole we are having an encouraging gain. There are in Wisconsin 5,500 more Baptists than there were ten years ago."—Rev. D. W. Hulburt, General Missionary.

"In Minnesota during the past ten years Baptists have made a net gain of over 50 per month—more than 6,000 in all. A church has been organized every eight weeks—60 altogether, while at least 57 meeting houses have been built, the Home Mission Society aiding 36."—Rev. E. R. Pope, General Missionary.

"There seems to be a great awakening throughout the whole State, and reports are coming constantly of revival meetings and conversions. There is probably not a Baptist church in Nebraska—now numbering 220—but owes its origin and present efficiency very largely to the American Baptist Home Mission Society, and our people are profoundly grateful to God for the help which He has given through this noble organization."—Rev. C. W. Brinstad, General Missionary.

"Most all our large centres of population, in some of which our cause was nearly lost a few years ago on account of debt and removals, now have well equipped, self-supporting and prosperous churches. Of the 1,971 baptisms in the State last year 539 were by missionaries of the society. Several churches have become self-supporting."—Rev. E. B. Meredith, General Missionary.

"It is not the hope of an enthusiast, unsupported by reasonable prospects, to say that we have the hope that Oklahoma will become one of the greatest Baptist States in the Southwest, for to-day they have here a preponderance of sentiment and influence."—Rev. L. L. Smith, District Missionary.

"The growth of New Mexico Baptist missions during the year just closed has been the most rapid of all the years that have passed. There has been a net gain of 45 per cent. in membership, over 100 per cent. in benevolence, while local expenses have all been paid and many old debts cancelled. One year ago there was not a single Mexican church in the Territory; now we have two, with preaching in Spanish every Sunday. The Baptist churches have made the largest material and numerical gain this year of any denomination in the Territory."—Rev. George H. Brewer, General Missionary.

"Nine young men fresh from college and seminary have taken work among us this year. They are men of fine ability and thorough education, and are doing splendid work."—Rev. A. M. Allyn, General Missionary, East Washington.

"The forward movement of the year has yielded substantial results. Of nine church edifices erected and in process of erection, in seven instances they are the first erected in new communities. Missionary work in Western Washington is prosecuted among seven nationalities, including the Chinese and Japanese. This merits the consideration of persons engaged in world-wide evangelization."—Rev. W. E. Randall, General Missionary.

Good Tidings From Our French Missions.

REV. G. G. Brien, of Nashua, N. H., writes: "I came in contact with a priest in Somersworth last week who ordered me not to sell or loan any Testaments; if I did he would order the people to destroy them, and it would be better for me to leave the city, because the people might do things that would not be pleasant for me."

Rev. J. C. Smith, of Salem, Mass., says: "Recently I have succeeded in placing nineteen New Testaments in the hands of good Roman Catholic families. I have been going from house to house, and I find many families that have lost faith in the Church of Rome and are ready to listen to the Gospel."

Rev. Gideon Aubin, of Fall River, Mass., writes of the frequent requests by French Catholics for copies of the Scriptures, and how an influential man after reading the New Testament threw away his scapulary, declaring that "most of the teachings of the Roman Catholic Church are wrong, and the priest will never see me again.

"Every week from 200 to 250 Roman Catholics read my short Gospel letters. So the good work goes on and progress is made all along the line.

"But bigoted Roman Catholics are alarmed to see the greatness of the work going on, and one of them wrote to me last week, saying that if I did not stop trying to proselyte Roman Catholics I would be shot within one month and my house would be burned. The letter was not signed. This threat has not frightened me; on the contrary, since I received that note I have worked with more zeal than ever."

The First Russian Baptist Church, of Liberty, North Dakota, was organized April 4, 1901, with 43 members. About 30 more will soon unite. Russian immigration is already assuming large proportions.

"THE American Baptist Home Mission Society has earned the respect of every patriot and the love of every Christian by its eminent service to our country and to mankind."—Charles R. Henderson, D.D., University of Chicago.

Sparks From Springfield.

LIMITED space allows only brief extracts from addresses before the Home Mission Society at Springfield.

"THE providence of God is opening up the highways for a world-wide evangelization. The heathen are thronging our great cities and coming to our very doors, while the lives of the Christians, real and professed, are as an open book before the eyes of all the world. The lines are drawn, the conflict is upon us; we cannot escape the issue."—E. M. Thresher, Esq., President.

"THE whole fabric of Rome, from foundation-stone to topmost turret, is cemented together by the idea that men are to be saved by sacraments. In this mighty structure there is a keystone. That keystone is infant baptism. The hope of every human being depends on his being baptized.

"Who is there, brethren, besides ourselves who can carry to these Roman brothers of ours a clear, unequivocal, unshuffling message on this point—this cardinal point with them? Who else is there to tell them, without afterward eating his own words, that a babe is no whit better off after it has been christened than it was before?"—Rev. L. C. Barnes, D.D., Pennsylvania.

"THE opportunity in Porto Rico is too important to be lost. The people are ready to be taught, and to let them sink back into Romanism or drift into indifference would be little short of a crime. God has made possible for us here a great future, and if we go on to demonstrate to the world the power of the Bible in uplifting these people who so long have been in darkness we shall have access as never before to the hundred million Spanish-speaking people on the globe."—E. B. Palmer, D.D., Pennsylvania.

"WHAT appalls me, as I remember the review that was necessary in the preparation of this address, is the impression made upon me of the vastness of the work, the greatness of the opportunity and the obligations to be met. The Home Mission Society has proved itself worthy of the trust which has been committed to it, and entitled to the further confidence of the denomination."—W. M. Lawrence, D.D., Illinois.

"THESE 1,200,000 French are not responsible when they have not heard, but we are responsible until we have made them hear the word of God. They are not responsible for not knowing it, but we are for not telling them."—Rev. Arthur St. James, Massachusetts.

"THE fact that there is an open door in Mexico itself constitutes an obligation. Not only is freedom of worship guaranteed by the constitution and laws of the country, but a hospitable welcome on the part of the Mexican people is extended in most places to the preacher of the Gospel. Mexico offers the most accessible field, one of the most strategic in location and one whose future must be closely interwoven with our own. It is the day of opportunity in Mexico, and Baptists will be short-sighted if they do not seize it to win that land for Christ."—Rev. W. H. Sloan, Mexico.

"WE have in this country nearly 10,000,000 negroes. Can it be of small consequence whether one-eighth of the people have spiritual leaders who are unqualified for their work? It is necessary that our ministers become properly trained, because they face new conditions to-day. The old people are passing away, and new men and women, born and trained under free institutions, educated by an outlay of millions of dollars, are on the stage."—Prof. J. E. Jones, Virginia.

"WE need for our negro schools the best men and women the churches can offer. I believe, after years of acquaintance with the work and after a visit to these schools that the greatest opportunity ever presented to the Baptists of America is in the present condition of our Southern schools."—Wallace Buttrick, D.D., New York.

"LET us have done with all thought of any other message than this—the message of the crucified and risen Redeemer. It is a message provided for all the world; it is a message worth carrying to all the world; it is a message that all the world needs. It is neither an ethic nor a philosophy, nor a religion in the modern scientific sense of that word. It is a Gospel, the Gospel of the enthroned Son of Man, who is the Son of the living God."—John Humpstone, D.D., New York.

"IT is the business of Christian people to make Christianity the religion of the world; to

bring the general life of mankind under the sway of Jesus Christ."—E. M. Poteat, D.D., Pennsylvania.

"We shall some day make a new classification of Christians on this word 'life.' As we are divided to-day on less essential points, some day we shall be classified as, first, those whose experience began in a polishing up of the old life, and secondly, of those whose old man was crucified, dead and buried, and who have risen again in newness of life. On the one hand we shall have those who have seen Jesus Christ a pattern, and under the influence of it have reformed, and on the other hand, those who have seen Jesus Christ as the one hope of life and have been born again through the power of the Holy Spirit."—Emory W. Hunt, D.D., Massachusetts.

"The Home Mission Society hung on the front of the galleries an effective display of banners, each representing a people or race for which the missionaries of the society are working. Each banner gave the number of the people, the number of missionaries and the number of Baptists among them. The whole array (twenty-one banners) furnished material for a long study, and was an impressive exhibit of the extent, the variety and the efficiency of the work of the Society."—The Watchman.

News and Notes.

OFFICERS of the American Baptist Home Mission Society for the ensuing year: E. M. Thresher, Esq., Ohio, president; Andrew McLeish, Esq., Illinois, and Gen. J. J. Estey, Vermont, vice-presidents; Rev. T. J. Morgan, LL. D., New York, corresponding secretary; A. S. Hobart, D.D., Pennsylvania, recording secretary. The election of a treasurer in place of Mr. Frank R. Hathaway, resigned, was referred with power to the Executive Board, which also reappointed H. L. Morehouse, D.D. field secretary; Rev. Alex. Turnbull, assistant corresponding secretary, and D. W. Perkins, Esq., in charge of church edifice matters, wills, etc.

THE discussion of the committee's report on co-ordination of societies and other matters was animated, but rather inconclusive. What is needed is an exact statement of things that it seems desirable to accomplish, and then the precise methods for its accomplishment.

THE Women's Baptist Home Mission Society, of Chicago, put itself on record in favor of "consolidation with other home mission societies, so that all the work now being done by three home mission societies in the Northern States may be done by one society, so that all may share in all the work, at the same time simplifying machinery and increasing results." That, we are sure, will be received with favor, as the sensible thing to do. The American Baptist Home Mission Society, organized in 1832, was and is for men and women, and it will undoubtedly be found ready to make such readjustments as may be deemed wise to effect this result.

THE report of the Commission on Systematic Beneficence showed that widespread and earnest attention is being given to the subject with valuable results. The need of a capable leader to promote the work of the commission was strongly felt by the large majority of those who have given most thoughtful attention to the subject.

REV. W. H. SLOAN, of the City of Mexico, was heard with great interest at the anniversary, and will spend about three months in the States for recuperation. He may have charge of the "Tent Evangelist" two weeks in August at the Pan-American Exposition, preaching in Spanish and devoting attention to our visiting friends from Spanish-speaking countries.

Resolutions Adopted at Springfield.

AT THE meeting of Home Mission Society the following resolutions were adopted:

Resolved, That the work among the Indians takes on new importance from the fact that the National Government has withdrawn all aid from the so-called "contract schools," and is giving greatly increased attention to the public education of the Indian children. The Bureau of Indian Affairs and all who are laboring among the people are ready to join with us in affirming that only the thorough Christianizing of the Indians can meet their deepest needs and fit them for the new relations of citizenship and society into which they are entering. The work we have done among them is most gratifying and is widely recognized, but the work that still remains to be done for their salvation and for their national life is no less imperative and urgent.

Resolved, That in view of the rapidly increasing dimensions of the work to be done among the negro people of the Southland, and the rapidly developing forces which must seriously affect the social and religious character of the future, we emphasize the need for a completer endowment of our Southern schools; that the annual offerings from the churches be more largely available for a wider missionary work.

Resolved, That the work of our society among the foreign population constantly grows in magnitude and importance. It demands a special emphasis here because it so deeply emphasizes itself. The millions that come to us from Europe and Asia and from the islands of the sea are reinforced by the multitude that we are gathering to us by the extension of our national boundaries. They must be transformed from aliens to citizens, and they, like all others, must be brought under the saving power of Christ. No feature of our work in the great cities of the East and in the great commonwealths of the West and Northwest more commends itself to our people at large or is more productive of beneficent results. There can be no fear of doing too much in this direction, for the needs and the opportunities are beyond the utmost of our treasuries.

"A Century of Baptist Achievement" is the title of a book just from the press of the American Baptist Publication Society. It contains valuable articles by forty-two selected contributors on the various features of denominational progress, including the history of our missionary societies. It is a thesaurus of information on the subject, and ought to be in the library of every pastor and of every intelligent Baptist. This record of achievements is most inspiring.

Pleasure in Giving.

An old gentleman to whom a fortune came late in life a few years ago gave $100,000 to an institution whose work pleased him. "I have got so much more pleasure," he said a year later, "from the $100,000 that I gave away than from all I have left, that I am going to give the rest of it." Would that more could learn the truth of our Lord's words: "It is more blessed to give than to receive."

"Give, not grudgingly, or of necessity; for God loveth a cheerful giver."—2 Cor. 9-7.

Is Christ In Your Will?

MR. OWEN was a prosperous business man, and loved money. When converted he had to contend against his spirit of covetousness. When physicians told him he was afflicted with a fatal malady he made his will, in which he made provision for his family and some others. Before completing the document he consulted with a good Aunt Melissa, telling her what he had done and asking what further he should do.

With some effort to control her feelings, she asked him very earnestly: "*Why not put Christ into your will?* He has done more for you than all else. You love Him more than all else. He ought to have a place in your will, and a very prominent one, too, I should think. True, he is not here in person; but you remember what he said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

He did it. Have you done it? The American Baptist Home Mission Society is your servant for the dispensation of your gift for such purposes as you desire in the evangelization of the peoples of North America.

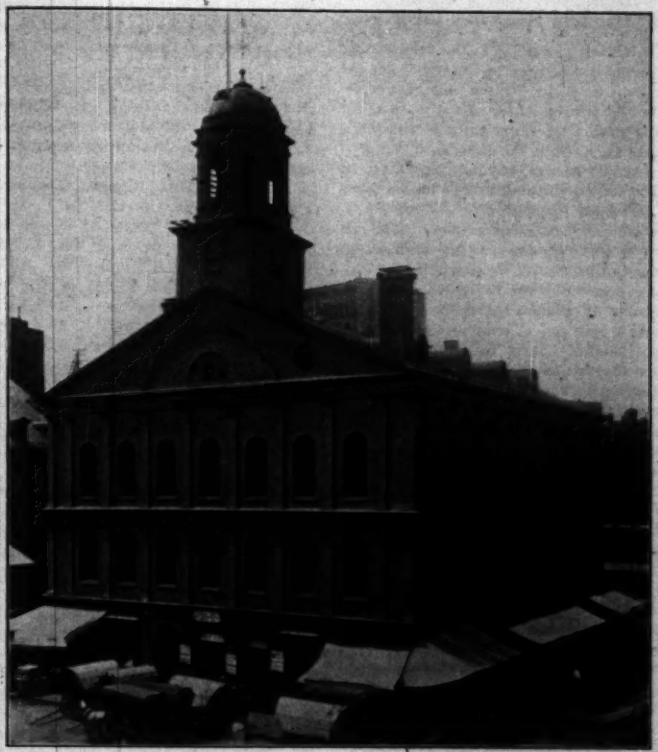
Form of Bequest.

"I give and bequeath to the American Baptist Home Mission Society, formed in New York in eighteen hundred and thirty-two, the sum of ———— dollars, for the general purpose of said Society."

In case the testator wishes the whole or any part of the amount to be applied to the Church Edifice work or to Endowment of Schools for the colored people or the Indians, it should be expressly stated in the will.

Faneuil Hall.

FANEUIL Hall is named after Peter Faneuil, born of a French Huguenot family in New York in 1700 and who died in Boston in 1743. His offer to defray the cost of its erection was accepted in 1740, and the two-story building for market purposes below and a public hall above was completed in 1742. It was destroyed by fire in 1761; was rebuilt in 1763; was used by the British as a theatre in 1775, and in 1805 was enlarged and improved as it now appears. It is in the heart of historic Boston. The hall is about eighty feet square. During the Revolution it was the usual meeting place of patriots to all of whom a member of Parliament applied the term "Sons of Liberty," an order that sprang up in New England. It has been called the "Cradle of American Liberty," which indeed had rough rocking in its infancy.



FANEUIL HALL, BOSTON.

"Up, To Faneuil Hall."

AFTER sixty years there are few who remember the exciting incidents of the great anti-slavery agitation. Whittier's poem in 1844 had a martial ring to it. Three of its six verses are as follows:

Men!—if manhood still ye claim,
If the Northern pulse can thrill,
Roused by wrong or stung by shame,
Freely, strongly still,—
Let the sounds of traffic die;
Shut the mill-gate,—leave the stall,
Fling the axe and hammer by,—
Ho, to Faneuil Hall!

Wrongs which freemen never brooked,—
Dangers grim and fierce as they,
Which, like crouching lions, looked
On your fathers' way,—
These your instant zeal demand,
Shaking with their earthquake call
Every rood of Pilgrim land,
Ho, to Faneuil Hall.

Have they wronged us? Let us then
Render back nor threat nor prayers;
Have they chained our free-born men?
LET US UNCHAIN THEIRS!
Up, your banner leads the van,
Blazoned: "Liberty for all!"
Finish what your sires began!
Up to Faneuil Hall!

Baptists and Religious Liberty.

JUDGE Story, referring to the form of civil government established by Roger Williams and others in 1638, said: "In the code of laws established by them in Rhode Island we read, for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free, and men should not be punished for worshipping God in the way they were persuaded He requires."

The eminent American historian Bancroft says: "Roger Williams was the first person in modern Christianity to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law."

It was a long and difficult struggle to effect the separation of Church and State and to secure the adoption of an amendment to the Constitution of the United States declaring that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This, with other amendments, was adopted by Congress September 25, 1789, and was ratified by the Legislatures of three-fourths of the States, and became operative December 15, 1791.

Backus and Manning, representing the Baptists, appeared before the Continental Congress in 1774, asking that in the impending struggle religious liberty should be recognized as an aim and a right for all. They said: "The care of souls does not belong to the civil magistrate. The Kingdom of God is not of this world, and religion is a concern between God and the soul, with which no human authority can intermeddle; we claim and expect the liberty of worshipping God according to our conscience." The prevalent sentiment was reflected by John Adams, who replied: "You might as well attempt to turn the heavenly luminaries from their course as to ask Massachusetts to give up the union of Church and State." And, indeed, it was not until 1827 that Massachusetts did give it up.

Virginia Baptists were influential in securing the amendment to the Constitution. Like their brethren in New England, they had suffered bitter persecution from the established church by the civil authorities; about thirty Baptist preachers, according to Leland, having been "honored with a dungeon, some of them having been imprisoned four times, besides the mobs and perils they went through."

As we rejoice in and celebrate the anniversary of our declaration of civil liberty as a nation, it is fitting that we should remember also the struggle for religious liberty and those who were its foremost champions.

Among the interesting and valuable works on Baptists and the struggle for religious liberty are three monographs, published by the American Baptist Publication Society: "Religious Liberty in the Sixteenth Century," by H. S. Burrage, D.D.; "Baptist Contention for This Principle in America," by J. C. Long, D.D. The other is "State and Church in 1492 and in 1892," by Dr. Augustus H. Strong. These were delivered before the American Baptist Home Mission Society in 1892. "Documentary History of the Struggle for Religious Freedom in Virginia," by Dr. C. F. James, and "The Struggle for Religious Freedom in Virginia—the Baptists," by Prof. William Taylor Thorn, of Johns Hopkins University, are recent works of special value, both bearing witness to the great service rendered by Baptists to the cause of religious liberty.

Essential Elements In National Life.

"IT WAS religious zeal and the religious conscience which led to the founding of the New England colonies two centuries and a half ago—those colonies whose spirit has in such a large measure passed into the whole nation. Religion and conscience have been a constantly active force in the American Commonwealth ever since, not indeed strong enough to avert many moral and political evils, yet at the worst times inspiring a minority with a courage and ardor by which moral and political evils have been held at bay and in the long run generally overcome.

"It is an old saying that monarchies live by honor and republics by virtue. The more democratic republics become, the more masses grow conscious of their own power, the more do they need to live, not only by patriotism, but by reverence and self-control, and the more essential to their well being are those sources whence reverence and self-control flow."—James Bryce.

The Explanation.

"It is not accidental that the two great English-speaking nations have gained the ascendant in the world's affairs. An open Bible in the hands of every person is a full explanation.

—J. B. Gambrell, D.D.

"Righteousness exalteth a nation; but sin is a reproach to any people."

"MY appreciation of the need of home mission effort grows with my advancing years. I have watched with joy and pride the work of our American Baptist Home Mission Society, and shall never forget the impression I received in my first journey to the Pacific coast, when I found whole States that but for the help of our society would be wholly destitute of Baptist churches."—John H. Chapman, President B. Y. P. U. A.

Work for Young People.

OUR Young People's Societies and Sunday schools should be particularly interested in assisting in the erections of chapels for Western mission fields. Without a convenient and comfortable place for meeting the difficulty of maintaining a Young People's Society is very great. Hundreds of Sunday schools organized in the West have become extinct because they had no suitable place of their own in which to meet. The nearly 2,000 chapels built by the Home Mission Society's aid have afforded accommodations, it is estimated, for about 250,000 children. The West is full of young people, for whom, even more than for the older people, this work of chapel building is being done.

Our Problem.

OUR problem in church edifice work is how to get the money requisite for the needs. The Society makes no distinct appeals to the churches for a separate offering for church edifice work. Offerings for the general missionary purposes of the Society are not used for church edifice purposes—indeed, they are insufficient for its missionary needs. Rarely does a church contribute to this fund. Occasionally there is a bequest to it; occasionally a generous gift is made to this fund. A small sum is received as income from the principal of the permanent fund.

In other denominations there are distinct societies to which the churches make contributions as regularly as they do to other societies. Thus last year the Congregational Church Building Society received $98,471.41 from 3,158 churches, and $28,083.36 from legacies. Loans amounting to $109,000 were voted to 49 churches, and gifts amounting to $76,972.29 were voted to 97 churches, while 26 churches were aided by both loans and gifts.

It is painful to consider our own limitations in comparison with the larger resources and achievements of others. What shall be done about it? If Baptist churches will not add another offering to their list, as other denominations do, our chief hope lies in appeals to individuals to give and make provision in their wills for this purpose. Any offering, great or small, for this important department of our work will be gratefully received.

A Man and a Building.

GIVEN a strategic point, the first need is a man and the second need is a building. God makes men, men make buildings. God does not get along without men, men cannot get along without buildings. When Moses came from Sinai he brought the law on tables of stone, and the pattern of the tabernacle. The one was as divine as the other. Worship is as needful as law; the one regulates the moral conduct, the other cultivates the spiritual nature. The tent of meeting cost the Israelites no small part of their savings in Egypt. It was the center of the new life, the pillar of cloud and fire rested upon it; it was their guide in journeying across the desert. In it only one man met with Jehovah; the worshippers waited without in the open air. This involved no discomfort in the South. In this climate the roof must be large enough to cover all worshippers, and all are kings and priests unto God. The church building ought to be the most prominent building in the town or city.

A building is an expression of conviction, and in turn a permanent educator of convictions. A denomination that selects a lot on a back street and bodies its spiritual life in a cube may resemble the New Jerusalem in having height, breadth and length equal, but there the resemblance ends. Men who put their homes on the avenue and their church on the side street will not impress their religious convictions on the community. Men who spend more money on their stables than they do on their churches bear the odor of the stable rather than the odor of sanctity in their religious lives. Thousands for homes, offices, mills, and hundreds for churches, will not convince the ungodly of the reality of religion.—O. P. Gifford, D.D.

Cuba: The Gospel in "El Caney."

WHERE the fierce fight was waged in the Spanish war a spiritual warfare is now going on. Rev. T. Barocio writes: "I have begun work in the historical place "El Caney," where there never had been any evangelical preaching. I distributed tracts, visited many houses, and in my second visit to the place I got the loan of a house, where I preached, many hearing the Word. At the next meeting the house was crowded, and they all heard attentively the good news. Here in Santiago the work also is greatly encouraging."

Cubans Buying Bibles.

REV. A. B. Carlisle, of Guantanamo, writes: "Of late the iterest among the people in regard to Bibles is greater than I have ever seen in Cuba. At one service I sold six Testaments and two Bibles. Hardly a service passes without the sale of Bibles, Testaments and hymnbooks. We are very much in need of tracts of all kinds in Spanish."

Rev. D. A. Wilson, for years a successful missionary in Guadalajara, Mexico, goes to Puerto Principe, in Eastern Cuba, under the society's auspices as an associate of Dr. Moseley. Rev. Manuel Zavaleta, for many years a Methodist minister of unusual ability, has accepted Baptist views, was baptized by Mr. Sloan and has been appointed to labor in San Luis Potosi, Mexico.

The Progress of Mexico.

"I SHOULD like to live fifty years to see the result of the seed I have planted," remarked General Porfirio Diaz, the President of Mexico, to a friend but a few days ago. This is some of the "seed":

Twenty-four years of peace for a nation of 14,000,000 people who had been at war with others and among themselves for half a century; compulsory education; religious freedom; safety for foreign and domestic life and property; the creation of a middle class; a modern army of 38,000 trained soldiers armed with Mauser rifles and officered by graduates of a modern military school; representation for Mexico at the capitals of all foreign nations of importance; an increase from 470 to 8,000 miles of railroad; an increase from $35,000,000 to $78,000,000 in the output of precious metals; an increase from $20,000,000 to $51,000,000 in imports; an increase from $23,000,000 to $75,000,000 in exports; the investment of $30,000,000 of foreign capital in cotton mills and millions more in breweries, paper mills and many other forms of enterprise; a general increase of wages paid for common labor from eighteen to sixty cents a day; a government the expenses of which are always within its income and which has an accumulated surplus in bank of $18,000,000 in currency; a capital city with 400,000 inhabitants, in which is now being spent about $10,000,000 for water, light, sewers and pavements. His rule did not commence until he was past fifty years of age, and it is to-day, at the end of twenty-four years, as vigorous and effective as ever.—J. D. Whipley, in The World's Work.

Population of Mexico.

THE population of the Mexican Republic, according to the general census, concluded October 28, 1900, was 13,570,545. Of this number 2,338,434 are children not yet of school age, leaving 11,132,111, of whom 1,782,822 can read and write, 2,338,434 can read but not write, and 8,046,981 cannot read or write.

Monterey, Mexico.

THE First Baptist Church, of Monterey, Mexico, under the leadership of Rev. Alejandro Trevino, is enjoying much prosperity and is reaching out in its missionary activities to the world at large. The church has mission stations which are sustained largely by loyal members who devote time and money to this service. Recently, also, it made an offering of $45 in gold to the American Baptist Home Mission Society. "Union Bautista de Jovenes" is the name of the Young People's Society, organized in 1896 on the basis of the Baptist Young People's Union, with its motto in Spanish, "Lealtad A Christo."

What Would Paul Think of This?

IT is said that the promotion of Cardinal Martinelli requires the purchase of an entirely new silk wardrobe, including stockings, slippers and gloves, all of red and richly embroidered; with underwear to conform to regulations, and cloaks, capes and cassocks, etc., for various functions, at a cost of about $1,000. What would Paul have done with all this ecclesiastical millinery? How utterly is it at varience with the simplicity that was in Christ himself!

"MY own experience for about two years after the Civil War, as a missionary of the Home Mission Society in Minnesota, showed me how indispensable was its work in the newer States."—E. H. Johnson, D. D., Professor of Theology, Crozer Theological Seminary.

Roughing It In Colorado and New Mexico.

REV. John W. Crooks, who until his death recently was general missionary for Colorado and New Mexico, prepared a sketch of some of his experiences in his missionary tours, illustrating the difficulties still encountered in the evangelization of many portions of the West. Undoubtedly his death was due in part to over-exertion in his work—a martyr on our home mission field. He wrote:

"My work is to superintend our Baptist mission fields in Colorado and New Mexico. This work carries me over the whole of this great and needy district, and consequently is constantly placing me in the most remarkable circumstances. We have had over fifty missionaries at work in this district during the past year. Chapels are springing up on every side as the result of these labors. My own work takes a good many of my nights as well as all my days. It is a usual thing for me to average two nights a week in which I do not get the clothes off my back. My mileage alone tells that story—36,000 in the year. I travel by every known method: cars, afoot, horseback, donkey-back, by buggy and by hack; over mountains that are crowned the year round with the virgin snow; amidst scenes that chill one by their desolation; or that again thrill one by the gorgeous wealth of beauty of mountain sunrise and sunset. I travel amid scenes of sin that simply beggar description; that make one blush to think of his own mother as a woman. I sometimes sleep on the matted grass with the star-spangled sky spread out above me. I preach in shacks, sheds, stores, or in churches and schoolhouses. Recently preaching in a shack next to a saloon in a mining camp, I heard above my preaching the still louder sounds of revelry next door, the sound of a shot. I was amazed to see how coolly the people took the matter; the women paid but little attention to it, and when other shots followed no one left the building. I thought if the women and children don't mind it, I guess I would not, so I proceeded with my sermon. I found out after meeting that it was the marshal trying to kill the editor.

"A feature of note is that in and out among these mining camps you find a large percentage of college men. Many of them have been raised in the East amid culture and Christianity, but it all seems to go out in these surroundings. I recently stood by the corpse of an 'all-round sport' who had come to his death in a mysterious manner, and found out that he was the son of an Episcopalian clergyman."

Mormon Multiplication.

THE secular papers state that the noted George Q. Cannon, of Utah, recently deceased, left four widows and thirty-three children, for all of whom out of his large estate he made liberal provision. To maintain such a family would require a large estate. Poor men could not afford to be polygamists—unless, indeed, as farmers they made their wives work, as was often the case. The disgrace of open polygamy is wiped out by law, but the diabolical doctrine and secret practice remain. With this pestilential system the Gospel has yet strenuously to contend.

Their Name Is Legion.

A WESTERN missionary recently wrote that a prominent member from an Eastern church in Ohio, when approached on the subject of organizing and maintaining a church, said: "Oh, I didn't come West to build churches; I came to make money and go back to my church at home; I can't do anything." The name of this kind is legion. While away from their home churches they usually give little or nothing to them, and so cheat the Lord with flimsy excuses everywhere.

Somebody.

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, "'Tis sweet to live";
Somebody said, "I'm glad to give";
Somebody fought a valiant fight;
Somebody lived to shield the right.
Was that somebody you?